

the establishes (of the world) like
 heroes;¹ may the
 adored and adorable (deity), who is
 accessible (to all),²
 who is friendly to man ever grant
 us increase, being
 propitiated by our praise.³

10. I glorify with unqualified
 praise the embryo of
 the earth-fertilizing rain,⁴ the
 grandson of the waters,
 AGNI, who is threefold, who rages
 (upon me) not, when
 travelling, with (his) withering
 rays,⁶ but, bright-
 haired, consumes the forests.

Varg»xv. 11. How can we offer (fit
 praise) to the mighty
 posterity of .BuDKA, or to the all-
 knowing BHAGA, for
 (the sake of obtaining) riches: may
 the waters, may
 the plants, protect us, and the
 heaven, the woods, and
 the mountains, whose tresses are
 trees.

12. May the lord of vigour, (WYU),
 hear our prayers;
 he who traverses the firmament,
 the circumambient:
 may the waters hear, bright as
 cities,⁸ flowing round
 the towering mountains.

¹ *Ye vasavo na virdh,jagato vdsayitdrah vird iva*
 is the ex-
 planation of the scholiast.

² *Aptyo yajatak*: according to *Sdyana*, the first
 means *dpta-*
vyahsamaih, to he obtained-by all; the second,
yajaniya, to be

• ³ *Nah tansam dbhishtau*, our
 praise in seeking or. approach-
 ing; the want of a verb renders
 this somewhat doubtful.

* *Vri&lino bk&myaxya*
garbham: Wtumya, Sdyana
 explains .
 by, either suited to the earth
 or the firmament, *bhumir-*
antank-
sham: in the latter case the
 embryo of the firmamental rain
 will
 mean *Agni* as the lightning,
 according to *Sdyana*.

⁵ *Grinite Ayni etari na sfahaih\$ mayi gantari*
na *krudhyati*
sMakarai.ramibMh, who is not angry upon me
 when going
 with his agreeable rays; but this seems inconsistent

with the sense
giren to the verb: *wuha*, drying up, would be
more congruous.
⁸ *Puro na tulkrđ, purđni iva đfptđ*, shining like
cities.